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because he is white. It is inevitable that this class is thus robbed of the steadying moral consciousness of the responsibility to deal with the Negro by the same standards by which he deals with the white people. When we remember that to the low-grade man the idea "human" is not a very high ideal of life we can see how terribly dangerous it is for him to have a conception less high of any being. To my mind it is this dehumanizing of the Negro in the thought of the better class which is responsible for the dehumanizing of the Negro in the thought of the lower class, which in turn is responsible for the unspeakable record of barbarities committed against this weaker race.

In searching for a pathway which will lead to a just, wholesome, and harmonious relation between the two races, it is essential that in the thought of the white people the Negro should be granted all the rights which pertain to human beings. If this is once granted, under our fundamental statement of democracy he has some "inalienable rights." We must not place any limitations which will deprive him of an equal chance to "life, liberty, and the pursuit of happiness." We need not stop to discuss the question of how much the Negro is capable of development. Be that possibility great or small, he has a right to a fair opportunity for the fullest and highest development of which he is capable. So to my mind our first task is to change the thought of our people in regard to the Negro, so that they may approach the question of his rights in the simple terms of humanity.

It is from this standpoint that we should approach the question of the so-called "social equality." The meaning back of this Southern dogma which declares that there is to be no social equality between the races is that the integrity of the two races is to be preserved. To my mind this is a perfectly justifiable position and can be defended in the interest of the welfare of the Negro as well as the white race. For this reason the races should be separated by such social barriers as are necessary to preserve the purity of the blood of the two peoples. We should seek by every social provision to preserve the safety of the home of the black as well as the white from any violation of this social edict. But no other barriers or discriminations

are justified save those which are for the highest welfare of both races.

But many of us are coming to see that before this human approach can become socially effective there must be a human sympathy. This can only come from a Christian consciousness. If the Negro is human then he is God's child and he is my brother. If we accept the teachings of Jesus Christ, then this is inescapable. That the Negro is "one of the least of my brethren" may be granted, but when we have granted that we must meet the Christ test in itself, that our attitude to Him shall be judged by our attitude toward one of these least of His brethren.

A USABLE PIECE OF COMMUNITY MACHINERY

WILL W. ALEXANDER

THE COMMISSION ON INTER-RACIAL CO-OPERATION, organized soon after the armistice, is made up of southern men and women. It has sought to bring together in each southern community those persons who are interested in Negro welfare, or who are sufficiently open-minded to consider the question. There are eight hundred counties in the South having more than ten per cent of Negro population. Each of these has been studied, and in most of them some white and colored citizens have been found who agreed as to the need for some sort of coöperation in handling those matters in the community which affects both racial groups.

In many instances these committees have very little more than a sense of need and a willingness to try to meet it. They do not see very clearly what should be done. They are, however, open-minded and interested, and within these groups are those people of the South who are most interested in bringing to our entire population the benefits of modern social development. The others are such as may be led toward community-mindedness.

Over against this is the fact that it is often very difficult for social agencies to function for Negroes. One southern city is reported to have made a social survey in coöperation with one of the national agencies, and at an expenditure of several thousand dollars. Although forty per

cent of the population is colored, not one line of this survey dealt with the relation of the colored sections of the community to the social advance to which the survey was the first step.

Here is another: A national health organization sent representatives into southern towns with a service to Negroes, the rendering of which was of undoubted value, both to the Negroes and whites. These men were strangers in the South. They went into a certain city where the Ku Klux had been very active, and before many days were beaten up and driven out of town for a supposed "meddling with the Negroes." Instances could be repeated to show that various national organizations which approach southern communities with some sort of service are in great need of a point of contact in the local communities which will enable them to render the needed service to the Negroes. The eight hundred inter-racial committees offer just this opportunity.

During the last National Negro Health Week several State Boards of Health sent out their propaganda through these committees. Thousands of leaflets were distributed, clinics for Negro children were organized, clean-up campaigns held. Large sections of the white population had their attention called to Negroes as a factor in community health, and to the agencies ready to assist in bringing health. The work could not have been done so well without these committees, for salvation is of the local community. These persons are ready to coöperate with any organization which has a service to render to Negroes. They can undoubtedly be of very great help in backing up such organizations. They will be generally effective in promoting better race relations to the extent that they are given concrete tasks. Men see straight, not by looking on and discussing, but by working.

Negro welfare is fundamental to all community welfare in the South. There is no better training in social-mindedness for the average southern white person than to be led to work out some of the social problems that affects Negroes. There is, therefore, a double significance in thus using these committees.

My chief desire, however, is to state that such committees exist, and that they are usable. Any-

one who is interested can get detailed information by writing the Commission on Inter-Racial Coöperation, 416 Palmer Building, Atlanta, Georgia.

A NORTH CAROLINA CONFERENCE

An important inter-racial conference is that to be held at Raleigh, North Carolina, in November. Professor N. C. Newbold, head of the Division of Negro Education in the State Department writes to members:

"You may remember that we had a very interesting conference here in September of last year with a large group of the most prominent negro leaders in North Carolina.

"That seemed to be so helpful that Doctor Brooks and I have decided to call another conference for the 3rd and 4th of November, this year. Last year we discussed particularly the state's program for negro education. This year we want to discuss:

"1. The progress that has been made within the year in carrying forward the program outlined last year.

"2. How the public and private schools of the state may coöperate helpfully to the best possible advantage of all concerned.

"These two ideas will be the main ones presented at the conference. There is room, of course, for a discussion of these questions from many angles. Other phases of our general program will of course come up for consideration.

"We shall be glad to have any suggestions from you concerning the proposed conference. It is to be held for the promotion of negro education and coöperation in North Carolina. We are, therefore, anxious to have you and other leaders suggest any other topics which should be taken up at this time. Also, I shall appreciate it if you will suggest the names of a number of leaders in all walks of life who should be invited to this conference. We are particularly anxious to have all religious denominations, professional men of all types, farmers, school teachers, and others representing the general public, present. Remarkable progress has been made since September 1921, and we want to plan for still greater development."